لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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Tabuk 1356—September 1977

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

KHILAFAT LIBRARY

1. A Sura from the Holy Quran—VIII ... 223

2. Fasting in Ramadhan ... 234

3. An Invitation to the Ulema ... 241
Hazrat Mirza Ghulam Ahmad
The Promised Messiah

4. Glimpses from the Life of the Holy Prophet of Islam. ... 245

5. The Holy Prophet of Islam ... 248
The Promised Messiah

6. British Theologians say Jesus not Divine ... 250

7. Jesus did not Die on the Cross ... 251
The Promised Messiah

نحمدہ ونصلی علی رسولہ الکریم

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A Sura from the Holy Quran – IX

قل يا ايها الكافرون ، لا اعبد ما تعبدون ، ولا انتم عابدون ما اعبد ، ولا انا عابد ما عبدتم ، ولا انتم عابدون ما اعبد ، لكم دينكم ولى دين .

"Say, 'O ye disbelievers ! 'I worship not as you worship ; 'Nor do you worship as I worship. And I shall not worship that which you worship. Nor will you worship Him whom I worship. For you your religion, and for me my religion."

The subject discussed in the Sura is of such a nature that it is extremely difficult to comment on separate verses. Indeed, I think it would cause much confusion and ambiguity if we take up the verses separately. At least I don't feel capable enough to deal with them singly and yet to maintain the continuity inherent in the verses of this Sura. In view of this very close relationship in the verses of this Sura I intend to write a comprehensive note covering the whole Sura.

•Continued from the April, 1977 issue of Review of Religions.

The Sura discusses a subject twice and in two different ways. First it is said :

لا اعبد ما تعبدون

'I don't worship whom you worship' the second aspect of the same subject is :

ولا انتم عابدون ما اعبد

'You don't worship Whom I worship'.

Again it is said :

ولا انا عابد ما عبدتم

'I don't worship whom you have worshipped', and again it is asserted :

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ولا انتم عابدون ما اعبد

'You donot and will not worship Whom I worship.'

Apparently, it is a repitition of the same thought with a slight verbal change in one case and a repitition in the same words in the other. But, it is an established principle of *Tafsir* that there is no repitition in the Holy Quran. How to account for this repitition then? The commentators, who have based their commentary on the traditions quoted in the preceeding pages, have explained this by saying that as the unbelievers asked the question twice, in two different forms, they were answered twice.

Another explanation given by the commentators is that the repitition in this case is resorted to in order to emphasize the point.

Still another explanation offered by certain commentators is that the first two sentences state the fact that the unbelievers did not worship in the manner the Holy Prophet of Islam worshipped, and the second two sentences indicate that they would, in future also, not worship in that manner. Thus while the first

two sentences form a statement about the present, the second two are an assertion about the future. This explanation is offered by Sa'alab and Zajjaj. As opposed to this, Allama Zamakhshary is of the opinion that in the first two sentences the words لا اعبد relates to the future, because, he says, لا never preceeds the مضارع (imperfect tense) except when it relates to the future. Therefore, he says, the first two sentences (and not the second two) relate to the future and the second two (but not the first two) speak about the past. His critics say that Allama Zamakhshary's opinion, that the last two sentences relate to the past, is not correct because, they say, the active noun منون* as in the verse, ولا انتم عابدون when it is acting as a verb, refer only to the present and the future, and here they say the active noun عابد is acting as a verb on ما.

Similarly in the other verse the active noun عابدون also acts as a verb on ما. In other words both the active nouns are used here to give the meaning of a verb, and grammatically they can only refer to the present and the future and not to the past. The supporters of Allama Zamakhshary's view, however, hold that in case of narrating an incident it is justified to interpret it as refering to the past. They quote the Quranic verse :

وكلبهم باسط ذراعيه بالوصيد

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in support of their opinion. Here, they say, the word باسط, an active noun, is acting on ذراعيه but even then it definitely refers to the past and not the present or the future.

Some of the critics have objected that in reply to: ولا انا عابد ما عبدتم it is said in the Quran : ولا انتم عابدون ما اعبد using the past tense ما عبدتم in the first sentence while using the مضارع (imperfect : present and the future) tense in the second sentence. From this use of the مضارع tense in the second sentence, these critics conclude, the verse could not refer to the past. Supporters of Allama

* a noun neither preceded by ال nor in possessive form.

Zamakhshary's opinion maintain that the reason of using the past tense in the former sentence and the مضارع tense in the latter sentence is that the unbelievers used to worship the idols even before the appearance of the Holy Prophet of Islam, while the Holy Prophet himself started worshipping Allah when he was commissioned as prophet of Allah and therefore the Quran uses the مضارع tense instead of the past about his worship. Those who differ with this opinion claim that worship does not merely mean the form of *Salat* we offer. They maintain that the real worship consists in the realization of the Unity and Oneness of God Almighty and all the prophets are unitarians even before they are commissioned. Therefore, they say it is not correct to assume that the use of مضارع tense for the Holy Prophet is because he did not worship the One God prior to his claim. Because he, even before he was commissioned, believed in the Unity and Oneness of God in the general sense of the term. And as the unbelievers worshipped the idols befor his appearance, he also worshipped the One true God even before his appearance. Though the worship did differ in form. But, they maintain, change in form cannot exclude worsbip from the circle of worship. The way Jesus worshipped was different from the way Moses worshipped; the way Noah worshipped was still different and the way the Holy Prophet worshipped was also different. But in spite of this it is said that all the Prophets worshipped God Almighty.

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From the above discussion, it is apparent that the above mentioned explanations by the commentators have caused a lot of confusion and it is very difficult to discern the truth.

In the following pages I would try to explain what I think about this matter.

The word لا means no. According to the grammarians when prefixed to مضارع tense it gives the meaning of future. Malik, however, differs with this. In his opinion it is not necessary and he cites the example that the Arabs say : جاء زيد لا يتكلم 'Zaid

came but he did not speak'. لا يتكلم in this case, he says, obviously refers to the past. As we shall show, this particular example quoted by Malik is nothing more than an exception to the rule. There are certain characterstics peculiar to this example.

(1) لا is used here as a تتمه (complement) of another sentence.

(2) It is related to the past conveying the sense of present, though it does not actually belong to the present times. It means that the time mentioned in the sentence referred to the conditions then actually prevailing and not to the conditions that prevailed in the past. In view of this we cannot say that use of لا in this sentence, means a rejection of the grammatical rule. We can only say that if لا is used before مضارع (imperfect tense) and there are certain other conditions added to it then it sometimes gives the meaning of present. But use of لا before the imperfect tense, without any additional conditions, always denotes the future. Therefore لا اعبد in this verse means 'I shall never worship'.

The second word in these verses is لـ. In addition to being a negative it is also a relative pronoun. And in that case it gives the meaning of 'it' 'its' or 'which'. Generally it is used for rational beings, such as for human beings, angels and even for the person of God Almighty. In that case it is used in place of من which is the pronoun usually used for the living, rational beings. Sometimes, when لـ as an article preceeds a verb it changes its meaning into that of a *masdar—A masdar* is an abstract noun expressing the action of the corresponding verb.

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We find in the Holy Quran:

و اوصانی بالصلوة والزكوة ما دمت حياً

Jesus the Messiah, peace be on him, says, God 'instructed me to perform *Salat* and *Zakat* as long as I lived.' Here ما preceding the past tense has changed its sense into that of a

masdar. Similarly when an Arab says: ولا اصبحک ما دمت حیا ; though دمت is a verb, here it will mean 'till life' or 'as long as I lived.' In the verses under discussion : ما عبدتم , ما اعبد , ما تعبدون and ما اعبد may be interpreted as infinitive or they may be interpreted as relative pronouns or they may be interpreted in the ordinary sense of ما when it is used for inanimate objects. Again, here ما may have been used in its rarer sense, that is of indicating to rational beings.

Keeping in view the above explanations the verse لا اعبد ما تعبدون would mean : 'I will never worship those beings whom you worship, whether they be alive and rational beings or the non-living objects'; or it could be interpreted as : 'I will never worship in the manner in which you worship'. And the verse ولا انتم عابدون ما اعبد would mean : 'Nor shall you worship or intend to worship God Whom I worship'; it could also be interpreted as : 'Nor shall you worship or intend to worship in the way I worship'.

The verse ولا انا عابد ما عبدتم could be interpreted as: 'I cannot and will not worship whom you worship or have been worshipping'. The verse ولا انتم عابدون ما اعبد would mean : 'You cannot and will not worship Whom I worship, nor in the manner in which I worship'.

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If we consider all these different meanings, we find that there is a repitition in the second and the fourth verses. But in the first and the third verses there is no such repitition as there is a definite change in the words used. But if, on the other hand, we work on the assumption that there could not be a repitition in the Divine word and as the asumption is sustained by tbe fact that word لا can be used in two ways, as a definite substantive or as an infinitive ; and that in order to make the verses more comprehensive in meaning, God has used لا as a definite substantive in the first pair of verses and as an infinitive in the second pair. In that case there seems to be no repitition in the verses and they would mean :

"I cannot and shall not worship whom you worship nor can you or

will you worship Whom I worship' ; Similarly : 'I will not and cannot worship in the manner that you woship'. 'Nor can you or will you worship in the manner that I worship.'

By this inserpretation no repitition remains and each word, without changing its place, seems to have definite purpose and reason. This interpretation is strictly in accordance with the Arabic idiom and should have been obvious to everyone. But a particular interpretation has so overwhelmed the minds that the earlier comentators failed to notice this. The credit for this goes to Abu Muslim. By applying a clear grammatical rule, he answered the objection of repitition and brought forth the meanings of this Sura from under the shadow of cloud. He is the man who is accused of apostacy and atheism. But sometimes such an interpretation of the Holy Quran is attributed to him that one wonders if his faith was not deliberately misrepresented by prejudice. He is the one who first rejected the idea of *Nasakh* in the Holy Quran. Though he merely made the claim as Sir Syed Ahmad of Aligarh made the claim that Jesus had died. While the Promised Messiah, peace be on him, refuted the idea of *Nasakh* in the Quran by convincing arguments, in the same way as he proved Jesus' death with positive proofs. It can be said that both Abu Muslim and Sir Syed Ahmad saw the morning star and guessed about the day but the Promised Messiah brought tne sun itself before our very eyes. May Allah reward him and disgrace his enemies and adversaries !

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As has already been mentioned, the Holy Prophet has declared Sura al-Kafirun to be one fourth of the Holy Quran. This seems to be a strange remark. A sura consisting of only a few verses to be called one fourth of the Quran ? Evidently, it cannot be one fourth of the Quran in volume. It could only mean that it discusses such vital and important questions that it is justified to regard it as one fourth of the Holy Quran. As we shall see when we comment on this, in this small sura such fundemental questions have been discussed that it is no

exaggeration if the Holy Prophet has declared it to be one fourth of the Holy Quran. In addition to the important issues discussed in it the sura also has certain other distinctive features not found in any other Quranic sura :

(1) The subject discussed in the opening verses of this sura and that discussed in the the preceedsng sura *al-Kauthar* are so closely connected that there is no other sura in the Quran whose opening verses may be called a conclusion of the theme of the preceeding sura. This is the only sura whose opening verses are a logical conclusion of the discussion in the preceeding sura.

(2) The second distinctive feature is that the questions discussed in Sura al-Nasr, the one following it, are mainly arguments to support the claims made in this sura.

In short, the sura preceeding it as well as that following it constitute proofs of the claims made in it. Moreover, the last verse of this sura is also an argument in support of the claims made in the earlier verses.

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These distinctive features are not to be found in any other Quranic sura. Therefore it is rightly called one fourth of the Quran. It is something which can be easily grasped by everyone. However, I will try to explain it further.

The opening verses of this sura are :

قل يا ايها الكافرون . لا اعبد ما تعبدون . ولا انتم عابدون ما اعبد . و لا انا عابد ما عبدتم . و لا انتم عابدون ما اعبد

'Ye unbelievers ! I and my companions shall never worship idols that you worship ; nor shall I and my companions worship in the manner in which you worship. And you shall never worship Him Whom I worship ; nor shall you worship in the manner in which I worship'.

This seems to be a tall claim, in contradiction with the Quranic style. It is said in the Quran about Prophet Shuaib

that he said to his opponents :

'I shall never renounce my faith except if Allah wishes so'.

But against this, here it is emphatically said that it is absolutely impossible that I or my companions shall ever worship your idols or adopt your mode of worship and it is also not possible that you will ever worship our God or adopt our mode of worship.

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Historically, it is correct that the companions of the Holy Prophet never worshipped idols nor did they adopt the unbeliever's mode of worship. But the next part of the assertion seems to contradict historical evidence. Because thousands of unbelievers embraced Islam, worshipped the one true God and adopted the Muslim mode of worship. Apparently, it seems as if there is some confusion here. The commentators have said that only Chiefs and leaders of the unbelievers are referred to here. But this is also wrong as we have already explained. Therefore, the verses must be interpreted differently. In my opinion. the verses refer to the different types of natures of Muslims and unbelievers and it is said that while Muslim are by nature inclined towards Unity of God, the unbelievers, because of their age old tradition and habit of idol worship have inherited an idolatorous nature. Therefore they are inclined towards *Shirk* as against the Unity of God.

It was said in the Sura al-Kauthar ; 'Muhammad, prophet of Allah, We have granted thee abundance in the spiritual and material world'. And as the spiritual conquests were mentioned, the physical and worldly conquests were also mentioned, and it was promised :

"Your progeny i.e. your followers shall ever remain in the world". This, in other words, is what is said in لا اعبد ما تعبدون i.e. The followers of the Holy Prophet shall ever remain in the world and they shall never be guilty of *Shirk*. So the claim in لا اعبد ما تعبدون is no tall claim. It is a

statement of what was promised by Allah in Sura al-Kauthar. This is, in fact, in accordance with the tradition of Shuaib. He said 'I will never change my ways unless God wills so'. That is, 'as long 'as God wills me to remain firm in my faith, I shall not renounce it'. And in this case, sura al-Kauthar has made it clear what God's will is. It is that the Holy Prophet and his followers shall always be inclined towards Unity. So the verse لا اعبد ما تعبدون is the explanation of the claim while Sura al-Kauthar is the basis of the claim.

In the end of sura al-Kauthar, it said : ان شانئک هو الابتر 'Thine enemies shall remain childless'.

In other words, it means that their children or their progeny shall accept the faith of the Holy Prophet and therefore they shall not be the spiritual progeny of their unbelieving fathers. Apparently this seems to be in contradiction to و لا انتم عابدون ما اعبد . Because when the descendants of unbelievers would accept Islam they would naturally adopt the muslim mode of worship. As far as the prophecy ولا انتم عابدون ما اعبد is concerned it does not follow from it that Quran is proved wrong. Because the sura preceeding it had already told that a day shall come when the unbelievers and their progeny shall adopt the ways of Muhammad, the Prophet of God, and consequently they will be cut off from their forefathers and will become the progeny of Muhammad, peace and blessings of Allah be on him. As for example, Amar son of Ass accepted Islam ; Khalid son of Walid became a Muslim ; Ikramah son of Abu Jahal became a Muslim and Abu Sufyan himself accepted Islam.

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The fact of the matter is that in the verse ولاانتم عابدون ما اعبد it was prophesied that the Meccans shall never accept the faith of Muhammad. And it is a fact that they never accepted the faith of Muhammad of their own free will. They were in a way forced by God in accordance with the prophecy contained in ان شانئک هو الابتر . They accepted Islam under direct Divine

control. Therefore, the acceptance of Islam by the unbelieving Arabs in not against the Quranic claim, rather it is a testimony to its truth.

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I have also mentioned that the Sura following it is also an argument in support of the claims made by the opening verses of Sura al-Kafirun. The sura following it is:

اذا جاء نصرالله والفتح - ورايت الناس يدخلون فى دين الله
افواجاً - فسبح بحمد ربك و استغفره - انه كان تواباً -

This verse is an argument that supports the claim made by the first verse of sura Al-Kafirun:

قل يايها الكافرون لا اعبد ماتعبدون

It is evident that when God, in spite of the poor condition of Muslims, would grant the Holy Prophet manifest victory over the unbelievers and thousands of people would accept Islam, how could anyone, even after witnessing such a clear sign, turn to the unbelievers? This is something spiritual. But even if we look at it from a wordly point of view, men join a group because of greed of wordly possessions. In case of Muslims conquering the unbelievers, the unbelievers' themselves would be at the mercy of Muslims. Would there be any such foolish Muslim who would desert the conquering Muslims and want to join the defeated unbelievers.?

Therefore, both, sura al-Kauthar preeding al-Kafirun, and sura al-Nasr following it are a testomony to the truth of the first verses of sura al-Kafirun. In the same way, the second part of the sura al-Kafirun: ولا انتم عابدون ما اعبد is also explained fully by sura al-Nasr. That, though the unbelievers were instinctively inclined towards idolatory, when the truth of Islam became manifest by its victory. they were complied by circumstances to accept it. Therefore, in spite of the unbelievers' acceptance of Islam the verse ولا انتم عابدون ما اعبد is not proved false. Indeed, sura al-Kauthear is proved correct; sura al-Kafirun is proved correct; and sura al-Nasr is also proved correct.

(To be Continued)

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FASTING IN RAMADHAN

God says in the Holy Quran :

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياما معدودت ، فمن كان منكم مريضا او على سفر فعدة من ايام اخر ، و على الذين يطيقونه فدية طعام مسكين ، فمن تطوع خيرا فهو خير له ، و ان تصوموا خيرلكم ان كنتم تعلمون . شهر رمضان الذى انزل فيه القران هدى للناس و بينات من الهدى و الفرقان ، فمن شهد منكم الشهر فليصمه ، و من كان مريضا او على سفر فعدة من ايام اخر ، يريد الله بكم اليسر و لا يريد بكم العسر ، ولتكملوا العدة و لتكبروا الله على ما هدكم و لعلكم تشكرون .

"O ye who believe fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days ; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

'The month of Ramadhan is that in which the Quran was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you

is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful'. (2 : 185-186).

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Traditions of the Holy Prophet

1. Abu Hurairah relates that the Holy Prophet said : Allah, the Lord of honour and glory says : All other deeds of man are for himself, but his fasting is purely for Me and I shall reward him for it.The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with : I am observing a fast. By Him in Whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys ; he is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord (Bokhari and Muslim). Bokhari adds : Allah Says : He abstains from food and drink and from indulging his passion for My sake. A fast is undertaken for My sake and I shall bestow the reward for it. Other good works are rewarded only ten times. Muslim's version adds : A man's goods works carry a multiple reward, from ten times to seven hundred times. Allah says : A fast is an exception, for it is observed for My sake and I shall bestow the reward for it. He who observes a fast gives up his passion and his food for My sake. For such a one there are two joys : a joy when he breaks his fast and a joy when he meets his Lord. His breath is purer in the estimation of Allah than the fragrance of musk.

2. Abu Hurairah relates that the Holy Prophet said : He who spends a pair of anything in the cause of Allah will be called from the gates of Paradise : Servant of Allah, this gate is better for thee. Thus, he who is constant in Prayer

will be called from the gate of Prayer; and he who is eager in strivlng in the cause of Allah will be called from the gate of striving; and he who is regular in fasting will be called from the gate called Rayyan; and he who is munificent in charity will be called from the gate of charity. Abu Bakr said: May my father and mother be thy sacrifice, Messenger of Allah, those who are called from these gates shall want for nothing, but will any one be called from all these gates? He answered: Yes, and I am hoping you will be one of them.

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(Bokhari and Muslim)

3. Sa'ad ibn Sahl relates that the Holy Prophet said: There is a gate of Paradise called Rayyan through which only those will enter on the Day of Judgment who are regular in observing the fast and no one else. A call will go forth: Where are those who observed the fast regularly? and they will step forth and no one beside him will enter through that gate. After they shall have entered the gate will be closed and no one else will enter thereby (Bokhari and Muslim).

4. Abu Sa'id Khudri relates that the Holy Prophet said: When a servant of Allah observes the fast for a day for the sake of Allah, He thereby repels the Fire from him a distance of seventy years of journeying (Bokhari and Muslim)

5. Abu Hurairah relates that the Holy Prophet said: He who observes the fast during Ramadhan out of sincerity of faith and in hope of earning merit will have his past sins forgiven him (Bokhari and Muslim).

6. Abu Hurairah relates the Holy Prophet said: When Ramadhan arrives the gates of Paraside are opened and the gates of hell are locked up and satans are put in chains (Bokhari and Muslim).

7. Abu Hurairah relates that the Holy Prophet said: Start the fast with observing the new moon and terminate it with observing it. If you are unable to observe it by reason of the sky being overcast postpone the fast by a day (Bokhari and Muslim). Muslim adds: If you are unable to observe the

new moon at the end of Ramadhan, observe the fast for the thirteith day.

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8. Ibn Abbas relates that the Holy Prophet was the most generous of men and he was at his most bountiful during Ramadhan when Gabriel visited him every night and recited the Quran to him. During this period the bounty of the Holy Prophet waxed faster than the rain-bearing breeze (Bokhari and Muslim).

9. Abu Hurairah relates that the Holy Prophet said: Do not observe the fast on two days preceding Ramadhan, but this does not apply to one who has made a practice of it (Bokhari and Muslim).

10. Ibn Abbas relates that the Holy Prophet said: Do not anticipate Ramadhan. Start the fast with observing the new moon and terminate it with observing it. If the sky is overcast let the month run to thirty days (Tirmidhi).

11. Abu Hurairah relates that the Holy Prophet said: When the middle of Sha'ban arrives do not observe a fast during the rest of it (Trimidhi).

12. Ammar ibn Yasir said: He who observes the fast on a doubtful day disobeys the Holy Prophet (Abu Daud and Tirmidhi).

13. Talha ibn Ubaidullah relates that, on seeing a new moon, the Holy Prophet would supplicate: Allah, do Thou cause the appearance of this moon to be a harbinger of peace, faith, security and Islam for us. Thy Lord, O moon, and mine is Allah. May this be a moon presaging guidance and good (Tirmidhi).

14. Anas relates that the Holy Prophet said: Take Breakfast before the fast begins; there is blessing in breakfast (Bokhari and Muslim).

15. Zaid ibn Thabit relates: We ate breakfast during Ramadhan with the Holy Prophet and then stood up for Prayer.

He was asked what was the interval of time between the two. He said: The time required for the recital of fifty verses (Bokhari and Muslim).

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16. Ibn Umar relates that the Holy Prophet had appointed two *muezzins* Bilal and Ibn Umm Maktum. He said: Bilal calls the Azan while it is still night. So continue your breakfast till Ibn Umm Maktum calls it. There was in fact only a brief interval between the two (Bokhari and Muslim).

17. Amr ibn 'As relates that the Holy Prophet said: The difference between our observance of the fast and that of the People of the Book is the eating of breakfast (Muslim).

18. Sahl ibn Sa'ad relates that the Holy Prophet said: My people will adhere to good as long as they do not delay the breaking of the fast (Bokhari and Muslim).

19. Abu Atiyyah relates: Masruq and I visited Ayesha and Masruq said to her: There are two of the companions of the Holy Prophet neither of whom hold back from any type of good; one of them goes forward in breaking his fast and offering Magrib Prayer and the other retards both. She asked: Who is the one who goes forward in breaking his fast and offering Magrib? He answered; Abdullah ibn Mas'ud. She observed: The Holy Prophet did the same (Muslim).

20. Abu Hurairah relates that the Holy Prophet said: Allah, the Lord of honour and glory says: Of My servants I love most those who are foremost in breaking their fasts (Tirmidhi).

21. Umar ibn Khattab relates that the Holy Prophet said: When the light approaches from the East and the day retreats in the West and the sun has set, the one observing the fast breaks it (Bokhari and Muslim).

22. Abdullah ibn Aufa relates: We were with the Holy Prophet in the course of a journey when he was observing a voluntary fast. When the sun set he said to someone: So and So, dismount and prepare the ground roast barley for us. He answered: Messenger of Allah, if you would let it be dark. He repeated: Dismount and prepare the barely for us. The man said: There is daylight still. The Holy Prophet said a third time: Dismount and prepare the barely for us. On this the man dismounted and prepared the dish. The Holy Prophet ate of it and pointing to the East said: When you perceive the night approaching from that direction let the one observing the fast break it (Bokhari and Muslim).

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23. Salman ibn Amir Dhabi relntes that the Holy Prophet said: Break your fast with a date, else with water for it is pure (Abu Daud and Tirmidhi)

24. Anas relates: The Holy Prophet used to break his fast before offering Maghrib with fresh dates, failing that with dry dates and failing that he would swallow a few mouthfuls of water (Abu Daud and Tirmidhi).

25. Abu Hurairah relates that the Holy prophet said: If a person does not eschew falsehood and false conduct, Allah has no need that he should abstain from food and drink (Bokhari).

26. Abu Hurairah relates that the Holy Prophet said: Should any of you eat or drink in forgetfulness of the fast, he should continue his fast till the end, for Allah has fed him and given him to drink (Bokhari and Muslim).

27. Laqit Ibn Sabarah relates: I asked the Holy Prophet to inform me about the ablutions. He answered: Carry out the ablutions completely in all respects, and remember that you clean out the base of your fingers and wash out your nose well, but be careful in this last if you should be observing the

fast (Abu Daud and Tirmidhi).

28. Ayesha relates: Should the Holy Prophet have consorted with a wife he would take a bath and start the fast (Bokhari and Muslim).

29. Ayesha and Umm Salamah relate: Should the Holy Prophet have consorted with a wife he would start and complete his fast as usual (Bokhari and Muslim).

(*From Riadh-as-Salihin*)

(Eng : Muhammad Zafrulla Khan)

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An Invitation to the Ulema

Hazrat Mirza Ghulam Ahmad,
The Promised Messiah.

Once again I make this declaration for seekers after truth that if they have not yet understood they can reassure themselves now. They should remember that six types of signs are with me from God Almighty.

First : If any Maulvi tries to compete with my book in eloquence and fluency of Arabic, he shall be disgraced. I invite every arrogant person to try his talents against this Arabic booklet. If he succeeds in writing a treatise comparable to it, in accordance with its volume, either in poetry or in prose, and if an Arab whose mother tongue is Arabic testifies to it on oath, then I am a liar.

Second : If you do not accept this sign then my opponents should compete with me in writing a commentary of any Quranic Sura. Let us sit together at one place, open the Holy Quran at random and pick the first seven verses. I will write their commentary in Arabic and my opponent should also do the same. And if I am not recognized to be superior in explaining the truths and wisdom contained in them, then I am a liar.

Third : And if this sign is also not acceptable then any Maulvi from among my famous adversaries should live with me for a year. If in that period a sign which is obviously beyond human power is not shown by me, then I am a liar.

Fourth : If this is also not acceptable then one proposal is that a few of the well-known opponents should issue a leaflet that if within a period of one year from that date a sign is manifested they will repent and testify to my truth. If within a year from the date of issue of this leaflet no sign is shown by

me which is obviously beyond human powers, be it a prophecy or some other sign, I shall admit I am a liar.

Fifth : If this is also not acceptable then Sheikh Muhammad Hussain Batalwi and other noted opponents should hold *Mubahala* with me. If after the *Mubahala* a single one of them is left uneffected by my prayers against them, I shall admit I am a liar.

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These are different ways of coming to a decision that I have proposed. I invite everyone in the name of God Almighty to accept with a true heart any of these ways. Either they should publish within a period of two months, a reply to this Arabic Booklet, in as fluent and forceful a language ; for this I propose the date of 10th of March, 1897 ; or they should con pete with me in exegesis of seven Quranic verses in Arabic language ; or they should stay with me for a year to witness a sign ; or they should issue a leaflet and wait at their own places for the appearance of my sign ; or they should hold *Mubahala* with me.

Sixth : But if they do not do any of these things they should make a truce with me and my community for seven years, in that, they should refrain from calling us *Kafir* or liar and restrain themselves from abusing us. They should meet everyone of us affectionately and in a courteous manner. They should be afraid of God's anger and should leave off all types of malice and mischievousness and should follow the mnnners of Muslims in meeting us. Then, if in these seven years no great progress is made by me, through God's help, in the service of Islam, and as death of false religions is destined at the hands of Messiah, if this death does not become apparent through me ; if God does not manifest signs at my hand, making Islam triumphant and causing people to enter it from all sides, and destroying the false diety of Christianity and if the world is not compeletely transformed, I promise, by swearing in the name of God Almighty that I shall consider myself to be a liar. But God knows I am not a liar. These seven

years are not very many years. To bring about such a great revolution in such a short period is not in the power of man. So when I make this promise with a true heart and by swearing in the name of God Almighty and invite all of you to peace in the name of God, you should also fear God. If I am not from God Almighty I shall be destroyed. Otherwise none can destroy God's nominee.

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It should be kept in mind that we have had many a discussion with you people. The death of Jesus, peace be on him, has been proved from Quran and Hadis. Books published by this side have been distributed among lakhs of people. The other side had tried all sorts of deceptions and misrepresentations. These noble books have greatly influenced pious souls and thousands of fortunate people have joined this movement. The results of verbal and written discussions have become apparent. To reopen the same dialogue all over again or to dispute what has already been decided is merely dishonesty and mischief. These books are available. Of course, at the time of *Mubahala* I can once again preach about my message for an hour or so.

Indeed these are the only ways to came to a decision that I have presented to you. If anyone, even after this, requests unjustly to discuss matters already decided, I shall think he does not seek the truth but wants to avoid it.

It should also be remembered that the true *masnun* way of *Mubahala* is that those desirous of holding *Mubahala* with one claiming to be an apponitee of God must comprise a group of people, who accuse such a claimant as being a liar and an infidel. One or two persons are not enough. Because God, in the noble verse : فقل تعالوا has used the word تعالوا in the plural form. By the use of this plural from God calls upon a party of men and not one man to hold *Mubahala* with His Prophets. While, by saying من حاجک God calls the disputer to be one man, but demands a party. He says that if anyone

does not refrain from disputing and is not comforted by the arguments put forth then tell him to form a party and come to *Mubahala*. It is because of this that we have imposed the condition of a party. There is a definite advantage in this that the extraordinary sign that will overtake the opponents as a punishment will not remain in doubt while in case of a single man there is a chance of its remaining so.

Here it must be mentioned and all the opponets should note that if after the publication of this book, anyone of them agrees to hold *Mubahala* and his pamphlets to that effect are also published then everyone desirous of holding *Mubahala* should join forces with him. If anyone does not do this and at some later date again requests for *Mubahala*, his request shall be rejected and he shall not be deemed worthy of attention. Let everyone remember this declaration of ours and act accordingly.

(Eng : M. G. Ahmad)

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Glimpses from the Life of the Holy Prophet of Islam

It seemed that in Mecca nobody would listen to the Prophet and this made him sad. He felt he was stagnating. So he decided to turn elsewhere for the preaching of his Message, and he chose Taif, a small town about 60 miles to the south-east of Mecca and famed for its fruits and its agriculture. The Prophet's decision was in keeping with the traditions of all Prophets. Moses turned now to the Pharaoh, now to Israel, and now to Midian. Jesus similarly, turned now to Galilee, now to places across the Jordan, and now to Jerusalem. So the Holy Prophet of Islam, finding that Meccans would ill-treat but not listen, turned to Taif. In polytheistic beliefs and practices Taif was not behind Mecca. The idols to be found in the Ka'ba were not the only, nor the only important, idols in Arabia. One important idol, al-Lat, was to be found in Taif; because of it Taif also was a centre of pilgrimage. The inhabitants of Taif were connected with those of Mecca by ties of blood; and many green spots between Taif and Mecca were owned by Meccans. On arrival at Taif, the Prophet had visits from its chiefs but none seemed willing to accept the Message. The rank and file obeyed their leaders and dismissed the teaching with contempt. This was not unusual. People immersed in worldly affairs always regard such a Message as something of an interference and even an offence. Because the Message is without visible support—such as numbers or arms—they also feel they can dismiss it with contempt. The Prophet was no exception. Reports of him had already reached Taif, and here he now was without arms or following, a lone individual with only one companion, Zaid. The towns-folk thought him a nuisance which should be ended, if only to please the chiefs. They set vagabonds of the town and street boys at him who pelted him with stones and drove him out

of the town. Zaid was wounded and the Prophet began to bleed profusely. But the pursuit continued until this defenceless party of two was several miles out of Taif. The Prophet was sorely grieved and dejected when an angel descended upon him and asked if he would like his persecutors to be destroyed. "No", said the Prophet. "I hope that of these very tormentors would be born those who would worship the One True God".

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(Bukhari, Kitab Bad al-Khalq)

Exhausted and dejected, he stopped at a vineyard owned by two Meccans who happened to be present. They were among his persecutors at Mecca, but on this occasion they became sympathetic. Was it because a Meccan had been ill-treated by the people of Taif or was it because a spark of human kindness suddenly glowed in their hearts? They sent to the Prophet a tray full of grapes with a Christian slave, 'Addas by name and belonging to Nineveh. 'Addas presented the tray to the Prophet and his companion. While he looked wistfully at them he became more curious than ever when he heard the Prophet say, "In the name of Allah, the Gracious, the Merciful". His Christian background was enlivened and he was in the presence of a Hebrew Prophet. The prophet asked him where he belonged and 'Addas said Nineveh, upon which the Prophet said, "Jonah, son of Amittai, who belonged to Nineveh, was a holy man, a prophet like me". The Prophet also told 'Addas of his own Message. 'Addas felt charmed and believed at once. He embraced the Prophet with tears in his eyes and started kissing his head, hands and feet. The meeting over, the Prophet turned again to Allah and said:

> 'Allah, I submit my plaint to Thee. I am weak, and without means. My people look down upon me. Thou art Lord of the weak and the poor and Thou art my Lord. To whom wilt Thou abandon me—to strangers who push me about or to the enemy who oppresses me in my own town? If Thou art not angered at me, I care not for my enemy. Thy mercy be with

me. I seek refuge in the light of Thy face. It is Thou Who canst drive away darkness from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on me. Thou art never angry except when Thou art pleased soon after. And there is no power and no refuge except with Thee.' (Hisham and Tabari)

Having said this prayer, he set back for Mecca. He stopped en route at Nakhla for a few days and set out again. According to Meccan tradition he was no longer a citizen of Mecca. He had left it because he thought it hostile and could not return to it except with the permission of the Meccans. Accordingly, he sent word to Mut'im bin Adi—a Meccan chief, to ask if Meccans would permit him to come back. Mut'im though as bitter an enemy as any other, possessed nobility of heart. He collected his sons and relatives. Arming themselves, they went to the Ka'ba. Standing in the courtyard he announced he was permitting the Prophet to return. The Prophet then returned, and made a circut of the Ka'ba. Mut'im, his sons and relatives, with swords unsheathed, then escorted the Prophet to his house. It was not protection in the customary Arabian sense which had been extended to the Prophet. The Prophet continued to suffer and Mut'im did not shield him. Mut'im's act amounted to a declaration of formal permission for the Prophet to return.

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The Prophet's journey to Taif has exhorted praise even from the enemies of Islam. Sir William Muir, in his biography of the Prophet, writes (speaking of the journey to Taif):

'There is something lofty and heroic in this journey of Muhammad to Al-Taif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatorous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling.'

(Life of Muhammad by Sir W. Muir, 1923 edition pp. 112-113)

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The Holy Prophet of Islam

The Promised Messiah

His companions came
to him in tattered rags, almost
Naked. The Evil One had plundered
All they had; not a shred
Of the garment of *taqwa*
Was left on their bodies.
And what was worse,
They were not only naked,
But also dirty, covered all over
With filth, from the tip
Of their their heads, to the soles
Of their feet.....to an extent
Highly revolting and repulsive!
But the Holy Prophet took them
Into an embrace, more loving,
More full of warmth than even
The embrace of a mother
For her children. He bathed them;
He purified them; and he invested them
With *taqwa*; with a living faith,

Such as sublimates the sources
Of human impluse and action;
And their deeds gave them
Robes of beauty, of dignity,
And splendour, which dazzled
The eyes! They were the darkest,
The filthiest dross;
But the miraculous touch
Of the Holy Prophet's fingers,
Turned them into regal gold!
Formerly, they had been a barren
Waste; but his living care
Turned them into fields and gardens,
Of a rare beauty and productive
Power, of which the sweet fruit,
And the bubbling springs,
In comparison with the field
And gardens here, on this earth,
Remain absolutely unique!

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'The Myth of God Incarnate'

British Theologians say Jesus Not Divine

LONDON (UPI) — Seven promneint British Protestant theologians have challenged the divinity of Jesus Christ, saying he never claimed to be the son of God but was promoted to that status by pagan and other influences on early Christians.

The theologians Tuesday launched their jointly written book, "The Myth of God Incarnate," which they said was an attempt to present a view not held by all theologians "Gently and Responsibly".

Due for release Friday, the book was edited by John Hick, Professor of theology at Birmingham University and a member of the United Reform Church.

Other contributions included Canon Maurice Wiles, professor of divinity at Christ Church, Oxford, and a former chairman of the Church of England's Doctrine Commission.

In one section of the book, Frances Young, lecturer in New Testament studies at Birmingham University suggested belief in the incarnation of Christ arose in the early church through a fusion of existing pagan and Jewish traditions of the "coming of an angel in disguise".

The book discusses the related Christian tradition that Christ was also the son of God and concludes these early references were "essentially poetic language", Hick said.

He cautioned "excessive alarm" over the seven theologians' views.

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There is actually nothing new about the central themes of this book," Hick said. "The history of Christianity includes various theological developments. The development is continuing. That the historical Jesus did not present himself as God incarnate is accepted by all (theologians).....Christian laymen today are not fully aware of it".

Hick said the book aimed "to bring this consciousness

gently and responsibly to Christians" to enable them to maintain their faith in the light of modern scientific and philosophical developments.

"Jesus the actual, real man did not present himself as God incarnate", Hick told a news conference introducing the book. "Jesus in our proposals did not think he was God incarnate".

"I think Jesus probably was the most wonderful human being who ever lived and was open to God," Hick said. "When I try to form a picture in my mind of this Jesus and of his teachings with the help of 100 years of biblical scholarship available to us, I feel that Jesus wasn't a Christian".

Courtesy : Burlington County (N.J.) Times, June 29, 1977.

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Jesus Did not die on the Cross

He Died a Natural Death and Lies Buried in Kashmir

A View Supported by Modern Writers

In his monumental work, Jesus in India, (Masih Hindustan Mein) Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam (1835-1908), drawing exhaustiveiy on Christian as well as Muslim Scriptures, old medical books and books of history, including ancient Buddhist records, conclusively proved in 1899 that Jesus (peace be on him) did not die on the cross. He did not go upto the heavens ; that, rather, he died at a ripe old age at Srinagar, in Kashmir and that his tomb is to be found in Khan Yar Street of that town. The said treatise, marked the end of an era in which for centuries Muslims and Christians had believed in the ascension of Jesus Christ to heaven, and ever since its publication, reason and history have emphaticaliy supported the Promised Messiah's views.

Included in the long list of books published on the subject by impartial writers and scholars is the recent publication, The Zarkon Principle, by Zarkon (The New American Library

inc., 1301 Avenue of the Americas, New York, N.Y. 10019).

Detailing the circumstances of crucifixion, the study reveals, "We are left therefore, with one final possibility, that Jesus did not die on the cross and was seen in flesh. And there are many points that would seem to make this the most reasonable and the most likely explanation (p. 132).

"All these factors can point to only one reasonable conclusion. Jesus did not die on the cross" reasserts the learned scholar on page 137.

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Zarkon on page 140, asks a pertinent question: "If Jesus fled Jerusalem, where did he go"? And in answer to it, upholds the historic statement made by the Holy Founder of the Ahmadiyya Community, in the following significant words:

"In modern-day Srinagar, holy city of Kashmir, is a small shrine in which is a plain stone coffin-shaped tomb. It holds the remains of a prophet named Jus Asaf, who has said to have died there some eighteen hundred years ago. Jus Asaf means Jesus the Collector, and pilgrims who journey to the shrine to pray and meditate believe that Jus Asaf was none other than Jesus of Nazareth, the man the Romans crucified at Calvary".

"Dr. G.F. Hasnain, (continues the author) head of Kashmir University's Department of History, and an archeologist, has sought—and been refused—permission to open to examine the remains. He wants to find out if there is any way of scientifically determining whether its contents can be linked with Jesus".

"There is even a suggestion that Jus Asaf, on his return from Palestine, took a wife, had children, and lived to the age of 115..."

The author then sums up, corroborating incidentally, the beliefs of the Ahmadiyya Muslims: "All the information seems to suggest, therefore, that Jesus was a human being, possibly motivated or inspired by some celestial force that is regarded as God". (p. 142).

Courtesy : The Muslim Sunrise, July 1977.

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